

calling to us to-day, voices that would claim our attention. Men who have got entangled in the meshes of of *Socialism*, who covet what others possess, would have us to follow their example, and, in giving way to their covetousness, would wipe out all the requirements of the Decalogue. Men who would, in making provision for the flesh, upset all God's arrangements and His established relationships of life, seek to do this in the hope of realizing a millennium to their mind, and they do not see that it would bring them under the supreme control of the "god of this world" that worketh in the "children of disobedience," and would ultimately bring about their destruction, and eternal ruin. "Cursed is the man that trusteth in man, that maketh flesh his arm, and whose heart departeth from the Lord." It is to be feared that many are doing this to-day, and the Master says to us "take heed."

The apostle Paul, under the guidance of God's good Spirit, says "Let every man take heed how he buildeth." In these days, when so many of God's children are waking up and many others need to wake up to the fact that our Lord will soon appear to take His loved ones to Himself that we need to say to each other "Let us hold fast the confession of our hope that it waver not, for He is faithful that promised, and let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another, and so much the more as ye see the day drawing nigh." (Heb. x. 23-25, R. V.) "Ye are God's building." A building does not belong to the workmen, it is the Master's. In it there must be unity and cohesion. The grace of God is the animating force in all matters of salvation. Paul could say "By the grace God gave me" "I," whom God has inspired to be "a master builder laid the foundation." Every man that buildeth at all does so by the same grace. Let there be no preferences, no boasting against each other; let no man boast that he laid so many stones. God's Eye is upon all the work; He sees every stone and how it is laid; He knows whether it is properly squared, properly chiselled, whether of proper material, properly bedded with the mortar of faith and prayer. Let every man take heed "how." He can only build once; he cannot pull down and build it over again. This applies to work done for God as well as for our individual salvation.

Let us see to it that we are building on God's foundation. Many of the systems that men put forth as "Christian" are not Christian at all, but are suggested from the Evil One and rest on a foundation that will prove to be only sand. Satan will have no part in the judgment of our life's work, "For God shall bring every work into judgment with every hidden thing, whether it be good or evil." God sees all, knows all, is acquainted with all our ways—where we go, what we hear, what we think and do. If our building is according to the specification of the Divine Architect as laid down in His Word; on His foundation, which is sure; if all we do is in His strength and by His grace, we shall have no need to be ashamed before the Master at His Coming.—*Morning Star*.

## The Church's World

BY E. P. MARVIN.

Campbell Morgan says that "we have a passionless church and an indifferent world." The indifference of the world is strange and it precedes a most dreadful doom. Some do not believe what the Bible teaches of ruin and redemption. "Higher Critics" in the church with their boastful "new thought," eliminate hell for theirs. Others cherish popular doubts, thinking that they are too good to be damned and God is too good to damn them and they "take the risk." Others take a realizing faith and have only a dim and theoretical belief and they procrastinate. Others are engrossed with worldly cares, toils and pleasures. They are money mad, fashion crazy or amusement silly. And last of all, others are lulled to sleep by the apathy and inconsistency of the church. It is a solemn thought that for this last cause we are responsible, and we can remove it if we will. The church is not consistent if not in earnest. We must pray for the Holy Spirit in Pentecostal power.

Preaching is the royal ordinance, and the solemn truths of ruin and redemption should be rung out with rousing appeals, and impassioned pleadings. This should be followed by personal appeals, as Paul ceased not to warn every one night and day with tears. Thus the church can wake up the world. Some one says:

"Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and convert enthusiasm into dollars and lives."

"When comes the king in royal might  
To crush the wrong and crown the right  
When all the Saints in glory meet,  
No more to die, no more to weep;  
When thrones are set and crowns are given  
And all the rich rewards of heaven,  
O, in that glorious by and by  
What's done for God can never die."

On the surface there is a strong, a seemingly overwhelming flood of worldliness and irreligion, but there are indications of an undercurrent of unrest and longing for a definite faith and hope. Pastors tell us that in their closer interviews with those who do not attend the services they find a deep-seated longing for reality in spiritual things.

The heart demands reality; can not be satisfied with negations. The actual world is real. It has definite objects, it has a defined spirit, but the more this definiteness is realized the less satisfaction it is. As years advance earlier hopes vanish; as we go out nearer to the unseen the more the soul demands solid ground for the feet. The present mood demands very earnest presentation of the realities of our faith as found in the knowledge of God and Christ and Christian experience. Abstract doctrinal discussion in the pulpit has little effect, for it does not have that positive certainty the soul needs; it does not speak to the heart, it answers no longings. But in Christ the world is reconciled to God. Bring the soul into the presence of the Cross, and there is a response which otherwise is not obtained.—*Presbyterian*.

# LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



## SPIRITUAL DROUGHT.

A gentleman passing an old mill was impressed by the slow motion of the wheel. Inquiring of a passerby, he learned that there was a drought on and that the streams which furnished the water supply to turn the mill had run so low that grinding was exceedingly slow. In fact the mill was in danger of stopping altogether if the drought continued much longer. This is the trouble with the church. She is short of water supply. There is a drought on. Spiritual activities are running low. Revival torrents are needed, then the streams would overflow and the mill would run at its full capacity.

## A CONTRAST.

Germany's iron chancellor in the eventide said, "I feel tired, but I am not sick. My complaint is uneasiness of life in which I have no longer any object. Nothing that I say gives me pleasure. I feel lonely. I have lost my wife and my sons have their own business to attend to. Agriculture and forestry have lost their interest and politics are beginning to bore me." Contrast this pessimistic wail with the triumphant utterances of those who have lived and wrought long for God. For instance, that of the great apostle, "I have fought a good fight. I have kept the faith. I have finished my course. Henceforth there is laid up for me a crown of righteousness." The Book says that "at eventide there shall be light," and again "They shall bring forth fruit in old age," and we believe that the life of the saint shall be as a shining light that groweth brighter and brighter unto the perfect day. While not endorsing all that Browning said, we might say with him, "Grow old with me, the best is yet to come."

## AN ASTHETIC SALVATION.

Bushnel says: "See God in the flowers if you will, but ask no gospel made up of flowers." This was ap-

plicable in his day, but it is more so now. There is an asthetic drift away from the heart of the gospel. The substitutionary, vicarious, penal and expiatory phases of the atonement are in many places being gradually eliminated. There is much preaching now-a-days that is more rhetorical than Biblical. There is much doctrine that is more popular than true. We must still insist that "Christ died for our sins according to the Scriptures." A goody, *goody* presentation of a mere reform system is of no avail. Something more than the asthetic is required to save a soul. It required the offering up of the life of the Son of God. Nothing less than His death could have satisfied a broken law. Men may spurn it as they will, they may scoff and call it a slaughterhouse religion if they will, but this we know, that only those who preach the crucified Savior, preach the gospel. All else is only a cheap imitation. The Lord Jesus "died the just for the unjust." "He was made sin for us" that we who knew no righteousness might be made righteous in Him.

A profound Christian thinker says that the change of the governing purpose is the regeneration of the man. Certain it is that when the will is wholly yielded to the Sovereign control and disposal of Almighty God that God reveals Himself to that soul; for "No disciple is a real disciple until he becomes a follower."

## SUSTAINED AND CREDENTIALLED.

God has His own way of providing for people. The mighty Elijah, after being the instrument used in locking up the heavens so that not even a particle of dew could moisten the earth, was sent away to the brook Cherith, there to stay until Jehovah gave further instructions. An unclean bird brought him his meals. The despised ravens were the waiters at this unique boarding house. He never tried to drive them away, neither did he grumble at the fare. The murmur of the babbling stream grew fainter and fainter until it was heard no more. It is hard to the flesh to behave while sitting thus by a dying brook, but Elijah seems to have acquitted himself nobly. The God that provided the food might also have provided water in some other way, but it was not His plan. Away over in another part of the land was a Gentile widow who needed his help, so he was sent thither. On arriving and calling for something to eat, she told him that she only had a handful of meal and a cruse of oil in the house and she was gathering sticks to cook that for her and her son that they might eat it and die. It looked like a rather unpromising boarding house, and yet God was as able to sustain the preacher there as if he had been in the lap of plenty, for the Lord can save either by the few or the many. Five loaves and two fishes passing through his hands are enough to feed an immense multitude. It was as novel a boarding house as the one from which he came, but the man of God went up into the loft and made his headquarters there and the oil and the meal failed not. Many who have been similarly tested became frightened and ran. When the birds came they drove them away and on arriving at the humble home in Zarephath

they did not even stay for the night, for they were walking by sight and there was not enough to be seen to even look at, and these deifiers of the material passed on. But the man of faith slept soundly in the quarters allotted him. The Lord would still care for His own if they were as passive in His hands as this great prophet, but how few modern preachers would be willing to go the route this veritable son of thunder went and to submit to the tests through which he passed. But he went with unfaltering step and marvelous was his personal acquaintance with God in so doing. While it does not belong to this grouping of Scripture, it is well to pause here for an instant and notice that third boarding house to which he was sent. It was after the arduous strain of that sublime test on Carmel's heights that he who had braved the wrath of Ahab and the fury of all his hosts fled from the face of a cruel woman and craved the privilege of dying, but there under the Juniper tree he again found a boarding place. He was relaxed. The bow had been bent so long that it had lost its elasticity. What the tired, discouraged man needed first was food, and that is true of many others in a similar condition. An angel came from the skies and prepared him a meal. He ate it and then took another nap and ate again and thus refreshed from the table of the Lord he was ready for his journey. Mark the contrasts. Sitting on a rock by a dying brook: fed by ravens: sent to board with a woman who herself was getting ready to die of starvation, and finally eating food cooked by an angel from heaven. "Oh the depths of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out." But there is another reason that stands out bold and rugged. The widow's boy dies. She appealed to the man of God for help. Elijah carried him up into the loft where he made his headquarters, shutting everybody else out but himself, the dead boy and his God. He then stretched himself out upon the body, hands upon his hands, feet upon his feet, arms upon his arms, mouth upon his mouth. Three times he did this until the breath returns and the boy lives. This incident suggests a number of things. From it we might infer the use of means. It was impossible for him to go through any kind of a physical manipulation that would bring the soul back into a dead body, but he seems to have gone just as far as he could in that direction, using all the means at hand and then trusted God to work the miracle. Man's extremity becomes God's opportunity. The disciples could go to the tomb of Lazarus. They could roll the stone away. Does God promise to do anything for them that they can do for themselves? They could not raise dead Lazarus. God did that. Again there is the impressive thought of avoiding notoriety. No curious crowd around to see how it was done. No gaping on-lookers making remarks pro and con, but in the profound silence of that hour God wrought. His successor in the prophetic office gave a woman the same lesson when he told her after borrowing the jugs, to go into her room and close the door, and then to pour from the one jug of oil that she had and fill the empty jugs. There might have been a crowd around wondering

what that woman was going to do with all these jugs. What an opportunity for her to get up her reputation and to gratify the idle curiosity of her neighbors, but not so. God wrought, but He wrought in the secrecy of her own chamber. We read of "the hidings of Jehovah's power." Not all hidden, for each on coming tide and rolling star declares His great power, but oftentimes, especially in matters such as we are talking about, God works in a hidden way. Much of the deepest and most profound in the spiritual realm is realized in these places where the doors are closed on all but God and the worshipper. Again, the thought of soul saving is suggested. Not easy work this bringing of dead boys back to life. Not easy work this bringing of men to God. When Zion travails, sons and daughters are born unto God, and travailing is not a picnic occasion. Doubtless the rugged old prophet had a groan in his own heart as he cried for the soul of this child to be sent back. Not that God could not answer without this corresponding depth from us but it would not be best to work unless we were in such an attitude. Let the groan for the lost come back to the church and the altars will again be crowded with penitent souls; but let the church lose her fire, let her gradually drift away from her old ideals of bringing men to God until there is no longer the breaking heart and the long drawn out cry of agony over the lost, then sinners will cease to feel the burden of sin and conviction, if at all, will be shallow, and there will be a bloodless, powerless, anemic type of Christianity that the devil can laugh at and over which the truly devout will weep. He who is used of the Lord to close the heavens at a word stretched himself three times upon the lifeless form of this boy. If is often said that it requires as much power to convict a soul as to create a world. The apostle speaks of his spiritual children begotten in bonds and those who are used of God in the bringing of many sons and daughters unto Christ, know something of the soul agony through which people pass that enter thus into fellowship with the Master in His passionate cry for the lost.

But there is a final lesson. This woman had believed in this strange man from the very beginning but now she *knows* that a man of God has been her guest. The unwasting meal and oil convinced her, but low a double emphasis has been given. When the Lord sent Ezekiel forth He told him he was going to a people of strange speech and with hard faces, but whether they would hear or not hear, one thing they should know, that a prophet had been in their midst. They might decide to obey or not obey, it mattered not, but one thing they would know, that they had heard from heaven. The Lord so credentialed Elijah that this woman knew that he was a man of God. This is the one thing the church needs to impress most upon the world, that she is commissioned of heaven. The accumulation of vast treasure never will do it. The building up of a great reputation of great scholarship will never do it. The piling up of vast columns of statistical strength never will do it. The rearing of a veritable tower of Babel in the way of world fame will never do it. It is nothing less than

heaven's indorsement given in such an unmistakable way that the world will know that Jehovah's messenger is in their midst will ever produce the conviction that has rested so often upon the individual, and multitudes as they have listened to messages coming from divinely anointed lips and from hearts blazing with the celestial glow of the skies. God gives a touch. He invests with a presence. He provides an equipment that so credentials His servants that the guilty, rebellious, hardhearted, unbelieving world will know that a prophet of the Lord is in their midst. Ah, my brethren, a failure to have this is a loss for which nothing else can compensate and a bestowal like this makes the church so triumphant and omnipotent that she can well afford to be without all else.



### COURTEOUS.

The following tribute was paid a young woman who died recently in Augusta: "Her uniform courtesy and patience, her loving, thoughtful care of others, her fidelity to commonplace duties, were such that her many friends thank God that she *lived*, that she *does live*, and that she *always will live*."—*Record of Christian Work*.

The Scriptural injunction "Be courteous," is seldom used as a text, but it would be a profitable investment to preach on the subject occasionally. There are so many good people that get grouchy. There is only a step from a sighing spirit to a complaining one and from a discouraged attitude to a fault-finding one.

### "SPIRIT OF WINE."

William Shakespeare, for once at a loss for a word, proposed to call it "devil," but it is entitled to no such honor—it is no prince of darkness, it is no prince of anything. It is the cockroach of human industry; it is the louse of human liberty; it is the San Jose scale upon the orange trees of youthful ambition; it is the cut worm; the Hessian fly; the canker worm; the caterpillar of the growing crops of character; it is the codling moth of the trees of righteousness; it is the filthy-footed house-fly of domestic love; it is the fever-bearing mosquito of politics; it is the flea-bearing plague rat that plants pus in moral fiber; it is the slug that eats life's roses from the cheeks of happy wives; it is the pander of paresis, insanity and crime; it is the world's most notorious and accomplished sneak thief and it does its larceny in broad daylight as well as in the dark.—*John G. Woolley*.

What more can be added, and yet were we to exhaust the whole vocabulary of the English language, using proverb type, figure, parable and allegory, still we would not be able to portray the abominations of the horrible saloon traffic. As the old Roman orator closed every speech by saying "Carthage must be destroyed," so our statesmen should round off all their political work by crying in one voice so loud that it would be heard in every hamlet of the nation, "The saloon must go."

### PUBLIC SCHOOLS.

A prominent politician of New York sounds the alarm in the following with regard to public schools:

"I for a long time have believed that nothing but positive religious instruction can protect the country. The schools are being conducted on a basis fundamentally wrong and they are responsible for the spread of socialism.

"Seven out of every ten teachers in the New York city schools are socialists and they are teaching the children discontent. I am devoting my time to an attempt to correct the system and I believe that the time must come when a parent can secure for his child supplementary religious instruction in the schools. Our children are being brought up as atheists under the socialistic tendencies inculcated in them by socialist teachers."

"The school question in the United States has become troublesome. The public schools are fast becoming temples of a new religion. By some it is known as agnosticism, by some atheism, by some socialism and by others ethical culture. It is affirmative, dogmatic, intolerant."

The above is the utterance of a man who was a democratic candidate for Governor in New York in 1902. His statements contain much food for thought. There is not enough attention given to this subject. Christian parents will send their children to teachers who will poison them before they are aware of it. We are thankful for the many capable and devout who teach, but we are alarmed on account of the increasing number who are trending the young generation away from God. Let all who have any voice in the matter use their utmost influence to protect the children from such pernicious error.

### REDEEMING THE TIME.

Some years ago in Minneapolis a man testified in an after meeting in these words: "If anybody wants a receipt for half-hearted Christianity let him come to me. I have a perfect one. It served me for seven years, and I am done with it, and want to part with it. It is this: Shortly after I joined the church I decided that I didn't care for the Sunday evening service; the morning sermon was enough. In the afternoon I visited or drove. At eventime I chatted, lounged, and read the newspaper. Soon I became dissatisfied with my conduct, and excused it by criticising the uninteresting pastor. A little later I came to question whether the morning service repaid my pains, and gradually dropped out of that. For a time I drifted and came near concluding that Christianity was a failure, and the church a farce. But God at last opened my eyes to see my mistake, and now I am in every service, morning, noon and night."—*Perennial Revival*.

It is usually busy people who are in demand. Did you ever notice how those called in the Scriptures were occupied at the time? We remember but one exception and that was in the case of the parable of the laborers, where no previous opportunity had been given for them to work. When it is in the church as it was in Nehemiah's building the wall, "Every man had a mind to work" great things will be accomplished. There is such a large portion of the resources of the church lying dormant that stagnation results. If the latent energies of even a very ordinary assembly were only enlisted in the services of the Master, the work would be surprising.

The church has never lacked in talent, but consecrated talent is the need. There is an abundance of material to be used to supply every demand. The thing to do is to use it.